T 323 [171] as thick as thumb laid around upturned edge of circular base and one roll after another used to build up side of pot as among Yokuts (Gayton, 1929, 242). Inside and outside of pot smoothed with fingers only (SM, FP); twig, chip, or acorn husk "might have been used a little" (FP), but small polishing stone such as Yokuts employed (ibid, 243) not used, nor were fingers dipped in syrupy substance while smoothing pot as among Owens Valley Paiute (Steward, 1933, 267). After pot shaped and smoothed it was sun-dried and then put on "a blazing fire made from any kind of wood"; pot allowed to get "red hot" (FP); firing caused clay to turn gray-black (SM, FP). T [171] After cooling, pot ready for use; coating acorn mush (Gayton, 1929, 245) not given it. SM had seen Tübatulabal pots shaped like middle and right-hand specimen in upper row of Yokuts pots pictured in Kroeber's Handbook, 530, pl. 51, but had never seen incised lines, such as those on Yokuts specimen, on any Tübatulabal pottery.

T 415 Pots were used for boiling meat, small game, whole piñons and buckeye nuts, tobacco stalks; T [276] FP said that occasionally acorn mush cooked in them although it was usually stone boiled. Pottery pipes not made (SM), cane cigarette pipes T [533] being used for smoking; FC had seen old Koso woman make clay pipes for her own use. Little girls sometimes made crude unbaked (SM) clay ● [857] dolls (a·na·wišti·l) from red clay; SM thought such to have been aboriginal; children also occasionally made animal figures of clay, baked them (Voegelin, 1935 b, 227). Although pottery generally made by women, MM as boy had tried to make pots, but his cracked when heated, whereas "old-time pots were so hard they wouldn't break if you threw them down or hit them with a rock" T (MM).

171 Contiguous distribution of this type of pottery limited to a few Calif. and Great Basin tribes (Gayton, 1929, 248, fig. 3; Steward, 1933, 269).

T 321 Horn objects.- Mt. sheep horn used as container for pounded tobacco and lime (see section on Tobacco); spoons (ta·mil) "shaped like a kitchen spoon" were made from antelope horn, using base of horn for bowl; "men and women used spoons for eating acorn mush" (SM); FM denied use of spoons.

T 324 Steatite objects.- Stone olla, 3 ft. high, "carved out of rock," was mentioned by FM, who said his father had found it among boulders on C T hill behind Jesus ranch in South Fork valley 40 yrs. ago. FM could give no further details.

756 177 [321] Small steatite bowls and tubular pipes with bird-bone mouthpieces (pl. 1a) used as part of rain doctor's outfit. Outfit pictured, now in possession of SM, inherited by him from his stepfather, Francisco Sasterray, Tejon Indian (probably Chumash); this makes these objects foreign importations among Tübatulabal; however SM said

848 married, "child would then have a stepfather, who would treat him as his own child" (SM).

551 553 Names, nicknames.- Name given child week after birth, usually by child's maternal grandmother, but also by paternal grandfather or father; either man, woman named boys and girls. Little formality attached to name giving; person "just told the parents the child's name." Children named for ancestors who had to have been dead at least 2, 3 yrs.; now sometimes named also for living relatives (SM). FP thought people "didn't care whether children were named for relatives or not." Names for males, females not used interchangeably; names not kept secret, often used in direct address; no taboo against pronouncing name of dead. Most names meaningless. Some examples of names follow; Gifford also gives several (Gifford, 1917, 227):

551

Men	Women
yukaya (MM)	wišimlīt
še·weh (SM)	čiwa'agum
tiya'bi ("Little Bill" Chico, dead)	šo·anuh
po'onol, a type of basket (Jose Chico, dead)	am be šum (LT)
wo·go·loh ("Old Bill" Chico, dead)	mapali·p
yu·hu·nuc	ča·gum (Petra Miranda)
ne·yil (Tony Pablo)	ačawi·lot (FP, dead)
tu·gayaya·l, a mythical bird (FM)	či·wa·wugum (PN)

551 553 Nicknames bestowed on men, occasionally on women by relatives, friends; had meanings; sometimes used oftener in referring to individual than proper name, but some individuals' nicknames not known generally. A few nicknames were:

551

Men	Women
mo'olohy, brown bear (SM)	u·nal, bear
elemgil, greedy	
muhumbišt, owl	
išt, coyote	
tomogul, bumblebee	

855 Childhood.- Young children seldom whipped, but frequently scolded; LT threatened to whip 4-yr.-old daughter with nettles once in my hearing, but was on whole indulgent to child, feeding her whenever she whined for food, holding her on lap frequently, always taking child with her on short trips, etc. MM so markedly indulgent with his adopted son, 8 yrs. old, that SM, MM's father, criticized him for always buying boy candy, giving him what he asked for. Older children of 12-15, both boys and girls, took protective interest in younger siblings, but were seldom left to take care of them for any length

[857]

855 of time, child up to age 7-8 yrs. generally ac-
[857] companying mother wherever she went.

Child of 7, 8 shown navel cord by mother; no
852 reason ascertainable; mother then buried cord outside house (SM) or kept it (FP); LT had lost cord belonging to her eldest son, but no misfortune attributed to this fact.

572 Two unrelated boys or 2 unrelated girls, when
857 about 8 yrs. old, often assumed chum relationship (na-mun); boys exchanged bows, arrows; girls, bracelets; this relationship lasted into adult life. Chums used each other's belongings freely, lived at each other's homes "as much as they wanted to," went out hunting and to get wood together; in later life would never assume face-washing relationship (p. 68) toward each other;
[582] man might marry his chum's sister, but this not obligatory.

852 Children approaching puberty frequently lectured by old man, woman relative at sundown, outside house; no sand paintings drawn. Speech to boys taken in text (Voegelin, 1935 b, 219); FP gave following speech for girls:

539 "Listen to me! I am an old woman and know what to do. Treat the people kindly. Don't be stingy; give visitors food; when they go home they will say good things about you. Don't talk about others (gossip maliciously). Don't stare at a person when you see him coming; you will
[888] see him when he arrives. Treat the old people
[841] well; do not dislike them; the old men too. Don't eat meat or grease when you have your menses; drink only warm water then. Use a stick to scratch your head at this time; if you don't, your hair
[886] will fall out. Don't be angry all the time; if you are, you will get old quickly."

881 Adolescence.- Boys' adolescence ceremony lack-
276 ing; both boys, girls after puberty enjoined to
776 take jimsonweed by old people, to obtain "life"; many did, but this not obligatory. SM said boys took ants, tobacco for same purpose, but that
[757] these were "too strong" for girls; FP had, however, taken all 3 for specific ailments and in hopes of obtaining "life" (see Autobiography of FP).

[262] At first menses girl ate no meat, grease, or salt for one month; drank only warm water for 6 days; during subsequent periods observed these taboos for length of period only. If menstruating woman ate meat, her husband would not see game (SM); violation of food taboos gave woman cough
[413] she would "never get over" (MM). Scratching stick used. No isolation of girl in separate hut; informants disagreed whether pit used; SM in 1931 said girl at first menstruation stayed in house, being put over little hole which had hot rocks underneath "like the hole a woman used when she had a baby," but that girl was not covered with anything; mother or old woman took care of girl. In 1932 SM denied pit was ever used, except at childbirth. FP said girl went about her ordinary occupations during first period; no pit used.

159 The following autobiography was taken in English from FP, her daughter LT interpreting, in 1933. FP gave the autobiography within a space of 2 weeks; a day or so after our last session together she went to Bakersfield for shamanistic treatment; on the return trip she was run over by a car and killed.

When first asked to tell the story of her life, FP demurred, saying she "had never been anywhere, just stayed in the South Fork valley all her life." The autobiography she gave is little more than an outline, which she was beginning to fill in with increasing amounts of detail, however, during the last few days I worked with her.

For the sake of clarity I have arranged the material in chronological order; parts of it were not so dictated. A photograph of FP is given in pl. 1b.

An autobiography of MM, FP's husband's brother's son, the Mike Miranda of the following pages, was obtained in text by Dr. C. F. Voegelin (Voegelin, 1935 b, 223).

I was born about 2 yrs. after the soldiers killed all those Indians over at Kernville (1863); my older brother was still being kept in a cradle then and I was born about 2 yrs. later.

159 My mother used to tell me about the massacre;
173 Jose Chico pulled my father out from those men and the soldiers didn't kill him; he ran away. There was one man who was shot in the eye, but he had power and recovered. Lots of men were killed. The fight started over the Indians' killing other people's cattle; Jose Chico interpreted for the white men and the Indians; he was the man who took my father out. There were 3 men saved when the soldiers shot at the Indians.

159 One man had an amulet, a bearclaw with beads
173 on it. He was running and he got out of breath
751 and dropped that claw; then he was killed. The people found it afterward. If he hadn't lost his power he would have escaped all right. Another man had rattlesnake for his pet. He was badly hurt; his insides were all cut up; when the people saw him after the massacre there was a rattlesnake lying on top of him, and that snake made that man get all right. Rattlesnake was his pet and took care of him. That man's name was hi·ay·ši·l; he was a Monilabal (Yokuts). He got all right again; my father saw him when he was helping bury those dead Indians; he saw that rattlesnake come and help him. FN has a rattlesnake for her pet, too; perhaps she got it from dreaming. She never took jimsonweed, I know.

159 I was born at omomIp (no. 6, fig. 11). My
163 mother had 8 children; most of them died before
165 they grew up. Three of my brothers died; all of them are dead now except myself; I am just left, one.

159 When I was a little girl I used to go with my
482 mother to pack wood. She tied a rope over her chest and packed wood on her back; not too heavy

857

159 loads. I liked to go with her to haul wood all
482 the time. And I went with my mother over to the
[252] pit mortars and helped her grind acorns; that's
857 what I knew how to do. All my other sisters
stayed home; I only went. The boys would be playing at hunting rats, and the 2 girls cooked for them. Some girls didn't want to grind seeds or haul wood; they used to call me "old woman" because I did that. We would get up early in the morning, about daylight, and build a fire, and then my mother and I would go out. My father would be around the house working; he would go out and get a lot of quail.

159 There was one time when we were living over at
[342] cuhka·yl (no. 17, fig. 11) in a mud and brush
823 house. That's the way the Indians used to do,
173 they just moved all around; they'd camp under some willows, anywhere; they'd keep moving around all the time. A big earthquake came and frightened everybody. I was a little girl then, about 7 yrs. old; afterward my father used to tell me about that earthquake. I remember only a little bit; the springs got white, like milk, when that earthquake came. Everybody cried and went around shouting; there were lots of people living at cuhka·yl PN was living there then. We had to get water to drink from the river at Kernville; the water in the springs was hot and white, just like milk, for about 3 days. Nobody would drink it. I just remember a little bit about it; I know all the children were frightened and cried when the earth quaked.

159 After we left cuhka·yl we moved up where SM
578 lives now, at yĭtiyamup (no. 9, fig. 11). There
[423] were lots of people living there; 5 families. We just camped there in a brush house, and we had a ramada (shade) made from willows. Nobody owned that land then; we just moved around. We children used to play on the big boulders up there; my sister and I pushed a little boy down on one of the boulders; he fell down and hurt himself, and his mother was angry and quarreled with my mother. Then my father and mother got mad and moved up to the pit mortar bed near there; they stayed there 2 days; then we moved up to omomĭp again. They all moved up to omomĭp, all those people living that time at yĭtiyamup; that woman who got angry came along, too. That's the way the Indians did; they moved all around, camping; they should have gotten land. And that woman camped at omomĭp, too. We made a mud and brush house there, different from the ramada.

159 One brother of mine had died while we were stay-
276 ing down at yĭtiyamup. We stayed at omomĭp for 2
757 yrs. I was rather sickly; weak; I didn't feel good, all the time; my father told me to take jimsonweed. Everybody had supper over at our house; I didn't eat anything that whole day. After they had had supper everybody left, and about sundown, when it was getting dark my father said, "I'm going to give you this medicine. You'll be all right."

3: Voegelin E-5 (1931-1933) 1935
NS22 Tübatulabal NS22

27. AUTOBIOGRAPHY

1. There, it is said, I was born; it is (where) I am living (now); my father says (this); and there, also, my older brother, it is said, all (of us siblings) were born. 2. Then, it is said, I grew up already; it is said I wandered about already. 3. Then, it is said, my mother quit nursing me. 4. Then, it is said, I am crying. 5. Then, it is said, my mother is sick. 6. Then, it is said, I am crying very much when I am hungry. 7. Then, it is said, I took from there to here a little blanket. "Here, sit down, mother," I say, it is said; "No," she says. 8. Then, it is said, I eat food.

9. From there I grew up already. 10. Then I am learning already. 11. Then my father made my bow. 12. Then I am hunting. 13. Then I am killing wood-rats; (I) used to eat those birds, everything. 14. I used to bring to my own father (whatever I shot). 15. Then, "Good," says my father. 16. (I) used to kill everything, rabbits, cottontails, and also quail, and also pigeon. 17. Then I bring that to my own father. 18. And also I used to cause fish to swallow (bait). 19. I used to catch many catfish, a half-sack of catfish (each trip). 20. Then my mother boils those (fish); we used to eat them all the time.

21. Then father used to teach us. 22. "Wander about well(-behaved); steal nothing and also do not be nasty to the old men when you see (them); if you believe (my words), then you will get old." 23. "Good," we say, "then we are wandering about well(-behaved) all the time." 24. "Surely I got old already because I believe the talk of my own father." 25. Then he used to tell us myths in the evening when it was winter, (about) Coyote, (about) everything. 26. "Then go ye and bathe in the morning, when the Morning Star comes out; twice ye will dive in." 27. Then he says, "Good." 28. "Nothing will prick you; but if you will not bathe, then wood will prick you." 29. Surely, we used to bathe in the dark (before dawn); the water is very cold; we break the ice when we bathe; then (it is) good. 30. We do everything good all the time.

31. Then from there one Mexican came and arrived. 32. Then he says, "Would that your offspring would go watch over my pets (goats)." 33. "Good," says my father. 34. Then he took us; there we went and arrived at his house; and his pets (are) many. 35. Then we look after (them) every day and also we gather firewood in the evening when we arrive (at camp). 36. Then we used to run away when we were tired out; we come back toward our own house. 37. Then when we arrived, father used to scold us. 38. "Why did you come back?" he says. "(Because) we were tired." 40. Then he goes and puts us back again. 41. Presently we are coming back in the same way. 42. Then we do not go for a long time. 43. Then after a while the Mexican came and arrived. 44. "I already sold those, my own pets," he says; "and I left some," he says, "my present to your offspring," he says, "and ye come get (them)," he says. 45. "Good," says my father. 46. Then we went from there to go get (them). 47. Then we took (them) from there to here. 48. We brought (them) there (where) I used to look after (them). 49. Then from there we sold them.

50. Then from there I went to school. 51. Then I did not know the language of that teacher. 52. Then (there is) one Mexican; when I do not understand the language, then the Mexican tells me. 53. Then from there we went; then from school we went in the evening toward Weldon. 54. Then one man went and caught up to us there. 55. He is coming on horseback. 56. Then he talked to us, "Cold," he says. 57. Then we all say, "Cold!" too. 58. We do not understand what that means. 59. Then the man looks at us. 60. From there we came back in the evening toward our own house. 61. Then from there we are coming to school. 62. I went to school one year. 63. Then that teacher whipped me because I do not hear (i.e., understand) what she means. 64. She whipped me. 65. Then I got mad. 66. Then I tore my own book. 67. From there I went toward my own house. 68. Then from there I worked; I never went to school again.

3: Voegelin E-5 (1931-1933) 1935
NS22 Tübatulabal NS22

69. Then we went in the home of Peterson to cut posts. 70. There we made camp at the bottom of the mountain. 71. Then that next day my father cut juniper posts. 72. Then I used to make bread at noon and also in the evening. 73. When he arrives in the evening, he is eating that bread and also rabbit. 74. We cut many (posts). 75. We win a unit of money (ten cents) for one post. 76. Then I carry the posts on my own back. 77. I piled (them) there on the level place. 78. He (father) stayed there all summer in order to cut (posts). 79. Then in the evening I went to get water. 80. The water is there far away. 81. When it got dark already, then I came back, fetching water from there to here. 82. Then I got lost, coming back. 83. I took the downward way. 84. From there I got lost; there I yelled; then nobody (answered). 85. Then I cried. 86. Then I ran; I am dangling my own pail when crossing (the canyon). 87. Then my father talked there. 88. "Where are you going?" 89. "I got lost," I am saying, "the water which I got ran out." 90. "Come," (father) is saying, "let's go fetch water," he is saying. 91. From there we came back in order to fetch water from there toward our own camp. 92. We stayed there all summer. 93. Then we finished. 94. Then we came back in our own house. 95. Then when winter comes, we go back again in order to go and cut firewood. 96. Then we went away from everything. 97. Then there we cut (wood) all winter. 98. (There is) only much juniper firewood. 99. We finished there. 100. Then we came back toward our own house. 101. Then we arrived in our own house. 102. Then we are just living. 103. (There is) no work.

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104. Then we used to play. 105. We are playing tag in the bull-pine trees; we are climbing (the trees); we are chasing each other. 106. Then we make one boy "it." 107. And we are not playing on the ground (but) in the bull-pine trees. 108. That one (who is "it") chases us. 109. Then to catch us he touches someone. 110. Then that one stays "it" next. 111. Then we are running away up (in the trees). 112. We are jumping in different places in the branches of the bull-pine tree. 113. Then some are falling down (and) are running away from the branches of the bull pines. 114. Some are hanging on the branches of the bull pines. 115. We are playing during the day.

539 X
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116. And then again we are playing different games after that. 117. We are playing quoits; with the shoots of the bull pine, we are making the quoit; with it we play quoits. 118. Then we are cutting sticks; having finished making the quoit. 119. We are fixing the target. 120. We are shooting (pitching) at that with the quoit; whoever is shooting close, he wins. 121. Five or six boys gamble with those quoits. 122. Some (are) proficient. 123. Then one is shooting first. 124. Each one (has) three quoits. 125. Then one is shooting first at that target. 126. Then he is shooting close. 127. Then next another one is shooting. 128. Then he is shooting on top of that quoit. 129. Then from there again another one is shooting. 130. Then he throws that quoit this way. 131. From there again another one is shooting. 132. Then he pushes aside those (which had been placed by the other boys). 133. Then there he is holding that target (i.e., he is closest to it); he is winning. 134. We are playing during the day.

135. Then, when we want to practice shooting at a target, we are going and gathering canes. 136. We are making many canes into arrows. 137. We are making arrows well. 138. We are putting feathers on them. 139. Then, having finished (the arrows), we are making the target. 140. We are tying the brush (for a target). 141. We are practicing shooting at that. 142. Then whoever is hitting it, then that hitter is hiding that target (which he hit) under the ground. 143. Then, "Shoot," (one of the boys) is saying to you. 144. Then you are shooting (at the target now concealed in the ground). 145. Right there you are leaving your own arrow (having shot it in the ground at the concealed arrow). 146. Then the one who hides it (target) is shooting next. 147. Then he is hitting that target because he knows his own hiding place (better than the other who only knows the general spot in which he placed the target). 148. Then he pulls out that (hidden target) with his own arrow (which is firmly shot into the concealed target). 149. Then from there again he hides for him (another player) that one, that target under the ground. 150. "Now shoot," he is saying, and he (the other player) is shooting. 151. "Leave your arrow right here," he is saying.

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3: Voegelin E-5 (1931-1933) 1935
NS22 Tübatulabal NS22

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152. Then that one, that one who hides it, is shooting next. 153. Then he is shooting that 539 X
target. 154. Then they are paying him one arrow. 155. Then some are going back to their 159
own houses without their own arrows, when losing. 526

156. Then from there again we are playing another game—red clay. 157. We are making 539 X
dolls, we are building everything, coyotes and also bears, wolves, and also people; we are 159
doing everything all the time. 158. When making that red clay into dolls, we then put that 524
already made doll in the heat. 159. Then from there when drying, it is getting hard. 160. It 857
lasts a long time.

161. Then from there we are playing another game again, the hide game. 162. Then we 539 X
are putting one boy (to be "it"). 163. We are tying his eyes with a rag. 164. Then he is 159
seeing nothing. 165. Then from there, having finished tying him, we are all hiding. 166. 526
Then he is looking for us. 167. "Where are you?" he is saying. 168. "This way," we are 857
saying. 169. Then he is coming running. 170. Then some are coming in his tracks. 171. Then
he takes a jump backward. 172. Then he is grabbing one (boy). 173. Then that one does
the same next.

174. Then we never play again. 175. Then we used to hunt deer all the time, it being 539 X
summer. 176. Then, also, we are going camping. 177. From there we used to hunt deer. 159
178. And also from there we are going fishing in the north fork. 179. We are catching many 224
fish, trout, and also bullheads. 180. Then we are making "jerky"; we are drying (the fish). [251]
181. Then, also, from there again, we are going fishing the next day. 182. Then also we are
again making those (fish) into "jerky." 183. And also we are again hunting deer. 184. We 226
are hunting every day. 185. Then after staying there five days, we are coming back from
there, we are coming toward our own home. 186. Then also, upon arriving, we are working [464]
again when we find those jobs (on the ranches of white men).

187. Then also, from there again, in another summer, we are going to gather pine nuts. 539 X
188. We are all going and gathering, my mother, too (she did not go on the previous hunt- 159
ing and fishing trip)—we all, and also again many different people not our relatives (but) 222
different people. 189. (There are) many people. 190. Then they fix blackened pine nuts in 857
the evening. 191. Then we used to kill deer. 192. Then we are staying there all summer
gathering pine nuts. 193. We are gathering one sack every day. 194. And also we are roasting
the raw ones; we are gathering (them) when they fall down. 195. We used to gather (them)
every day. 196. From there we are coming back, the pine nuts being already exhausted.
197. Then we are packing the pine nuts. 198. All the many pine nuts were packed by us,
perhaps twenty sacks. 199. Then when all are coming back toward their own homes, we
are packing (the pine nuts). 200. It being winter, we used to eat that, blackened pine nuts, [262]
and also rabbit with acorn gravy, and also everything (else), deer, fish, everything, we
used to eat. 201. (There are) many acorns; we used to gather those too. 202. It being
autumn already when they are falling, we are going and gathering the acorns. 203. Then
already many are falling. 204. Then we are shelling those acorns. 205. Then our mother is [252]
drying (them). 206. Then when they are drying, she is going to pound (them) in the pit
mortar. 207. Then, having finished pounding that, she is leaching it in the leaching place
(a hole in sand on the edge of a stream). 208. Then, when going to leach it, she is irrigat-
ing it until noon. 209. Then from there she is gathering that up. 210. Then she is stirring
that in the clay pot. 211. Then she is bringing that toward the house. 212. We are eating
that for some time without bread. 213. We are eating acorn gravy nearly all winter.

214. Then from there my father made a fiesta. 215. First he called the Yokuts. 216. "I 539 X
shall make a fiesta," he is saying, "and all of you come in future," he is saying, "on that 159
day," he is saying; "then we will enter upon it together when I make (fiesta)," he is 527
saying; "pretty soon in five days we will make fiesta," he is saying. 217. Then from there
they all arrived there on the day. 218. They all entered upon it together. 219. Then the [225]
clown is saying "Pretty soon we shall gamble," he is saying, "and also the hand-game
(will be played)," he is saying. 220. "Good," the people are saying. 221. Then they 624
gambled that night. 222. For two or three nights they gambled. 223. Then the clown